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capacity as a teacher ; it fails to account for the preservation of his deeds and words ; and it violates a well-known law of the human mind. The twelve had been with him from the beginning ; they had shared his daily life, and listened to his gracious words. When he was taken away, if they reflected at all, they must have found something in his Gospel besides Judaism. No doubt they fell far short in many respects in their apprehension of his teaching, but not in all respects. We are told that our "sources" compel us to write them down as "Jews in all particulars." This we deny. Our Gospels must be taken into account in forming our opinion of "primitive" Christianity. The so-called "sources" for "Jewish Christianity" are but the veriest fragments, and we are not justified in drawing our picture of the beginnings of Christianity from them *alone*. Moreover, Paul and the original apostles never differed radically concerning the character and personality of their Master. They worshipped the same Lord, and that Lord was Jesus of Nazareth,—to Paul as well as to Peter. Paul did not depart so absolutely from primitive Christianity as to change its very centre of gravity. Jesus is under no obligations to Paul for his divinity, nor even for his pre-existence.

It is not possible within the limits allotted us to proceed farther in the examination of Dr. McGiffert's book. Its good and strong qualities appear more and more abundantly, after he has passed beyond the origin of Christianity and primitive Jewish Christianity. Much can be said in praise of its treatment of many vexed questions, and in every discussion the author shows himself a keen critic who seeks only to get at the truth. No student of the Apostolic Age can afford to pass this book by, and we are only sorry that we cannot commend it in all particulars.

EDWIN KNOX MITCHELL.

*Christian Institutions.* By A. V. G. ALLEN, D.D., Professor of Ecclesiastical History in the Episcopal Theological School in Cambridge. (New York : Charles Scribner's Sons. 1897. Pp. xxi, 577.)

THIS treatise aims to be "a summary of the church's history from the point of view of its institutions." It consists of three books, which treat respectively of the Organization of the Church, the Catholic Creeds and the Development of Doctrine, and Christian Worship. Book I. comprises nearly one-half of the whole treatise, and is a rediscussion of a well-worn theme, with some variations in the method of handling it, but with no real additions to our knowledge of the subject. After taking a "historical survey," Dr. Allen gives us an interesting chapter on Apostles, Prophets and Teachers, in which he expounds the New Testament use of these terms, and attempts to reproduce "the picture of the ministry in the apostolic age." He declares that the authoritative description of the ministry during this time has been given us by St. Paul in I. Cor. xii. 28, and that it is in substantial agreement with the accounts in the earlier chapters of the Acts of the Apostles. Our author passes to the

discussion of the subject of Presbyters, Bishops and Deacons, and then takes up the question of the Origin of the Episcopate. He adopts in general the Hatch-Harnack theory that the office of bishop was from the first distinct from that of presbyter, and that the bishop gained his great ascendancy largely through his gradual assumption of the function of administering the Lord's Supper, which grew more and more in dogmatic significance and in the reverence of the people. In the chapter on the Christian Ministry in the Second Century, Dr. Allen describes the displacement of the presbyter from his position as successor of the Apostles by the bishop, who now receded from his lofty Ignatian position as the successor of Christ. The "passing of the prophets" is then explained as due to the stress of the times brought about by Gnosticism and Montanism. Dr. Allen next takes up the Age of Cyprian and declares that he strengthened the foundations of the Catholic church "by formulating those doctrines of apostolic succession and of a mediating priesthood on which was built the later massive and imposing structure." A chapter on Monasticism, one on the Greek Church, and one on Nationality and the Episcopate, bring us to the closing chapter of Book I., which discusses the Age of the Reformation.

Book II., The Catholic Creeds and the Development of Doctrine, is the least significant part of this volume, though there are some admirable passages in the hundred pages given to this prodigious theme. Our author declares truly that "it is the distinctive feature of ancient theology, that it fastened upon the Person of Christ as the essence of the Christian faith". . . "the Person of Christ as concentrating in Himself the new life and the light that had come into the world." And again, "the Catholic creeds assert the Divine Name, the Father, the Son, and the Holy Ghost, as that which separates and distinguishes Christianity from Judaism and from every form of heathen thought, while it also embraces in comprehensive unity all that was true both in Judaism and heathenism."

Christian Worship comprises the third Institution of the Church, according to Dr. Allen, and he treats it by taking up one phase after another of the general subject. Baptism, Repentance and Faith constitute the first chapter. Then comes a chapter on the Development of Principles which Affected the Cultus. Our author says "that the prevailing tendency in the cultus of the first three centuries was homiletical or intellectual, appealing to the conscience and the reason;" but "after the fourth century . . . the material symbols assumed the predominance . . . and the Eucharist became the sole embodiment of the Christian aspiration for union and communion with God." Dr. Allen declares that the explanation of this change is not to be found so much by tracing points of affinity between Christian and pagan ritual, as by seeking for some principle common to both. The tendency which in the pre-Christian age gave birth to the heathen mysteries finally became prevalent in the Church and developed the Christian Mysteries. After the triumph of Constantine doors were thrown open as never before to the pagan world, and many persons entered the Church, whose minds were filled with heathen ideas

of worship, priesthood, sacrifices and the like. Our author has an interesting section on Dionysius the Areopagite, who "completed the preparation and clothed the growing cultus with an unearthly and almost ineffable splendor, justifying its inner principle by a philosophical appeal which went to the heart of his age." The volume before us closes with a chapter on the Lord's Supper. The author maintains that the Lord's Supper was at first organically related to the *agape*, which was the continuation as well as the commemoration of the Christ's last supper with his disciples. In the Ignatian Epistles "the eucharist is identified with the *agape*." In Justin Martyr "we have the first intimation of the Lord's Supper as a rite distinct from the *agape*." "Ignatius was the first to attach a doctrinal significance to the Lord's Supper," but he did not intend to teach transubstantiation. "The Lord's Supper was not regarded as a sacrifice in the technical sense of the word by any of the church writers of the first three centuries, with the exception of Cyprian." From these quotations it is apparent that Dr. Allen agrees in the main with Dr. Harnack on the subject of the Eucharist.

EDWIN KNOX MITCHELL.

*Die Gesetze der Angelsachsen.* Herausgegeben im Auftrage der Savigny-Stiftung von F. LIEBERMANN. Erster Band, Erste Lieferung. (Halle: Max Niemeyer. 1898 [1897]. Pp. 191.)

THE year 1897 marks a revival of interest in Anglo-Saxon history. Scarcely have we conned the pages of *Domesday Book and Beyond* when we find before us the first part of Dr. Liebermann's new edition of the *Gesetze der Angelsachsen*. The fact that this work is put forth under the auspices of the Royal Academy of Sciences at Munich exemplifies the catholic spirit of German scholarship, and shows that the Germans regard the Anglo-Saxon laws as a valuable source for the study not merely of English legal and constitutional history but of early Germanic institutions in general. A better editor than Dr. Liebermann could not have been selected. His admirable pamphlets on the *Leges Edwardi Confessoris* and on other Latin versions of the twelfth century must have convinced everyone of his ability to produce a masterly edition of the Anglo-Saxon laws; and the first *Lieferung*, which is now before us, should meet the expectations of those who for years have been awaiting its publication. It is a scholarly performance of the first rank, a monument of learning of which Germany may well be proud, and for which students of history throughout the world should be grateful. The critical labor expended in its production must have been enormous, for it is based upon the careful study, transcription or collation of more than a hundred manuscripts preserved in twenty libraries of England.

As yet it is difficult to comment upon the edition as a whole or to venture upon an elaborate review of the work, because the first part contains only the text and translation to the end of Edmund's reign. Ex-